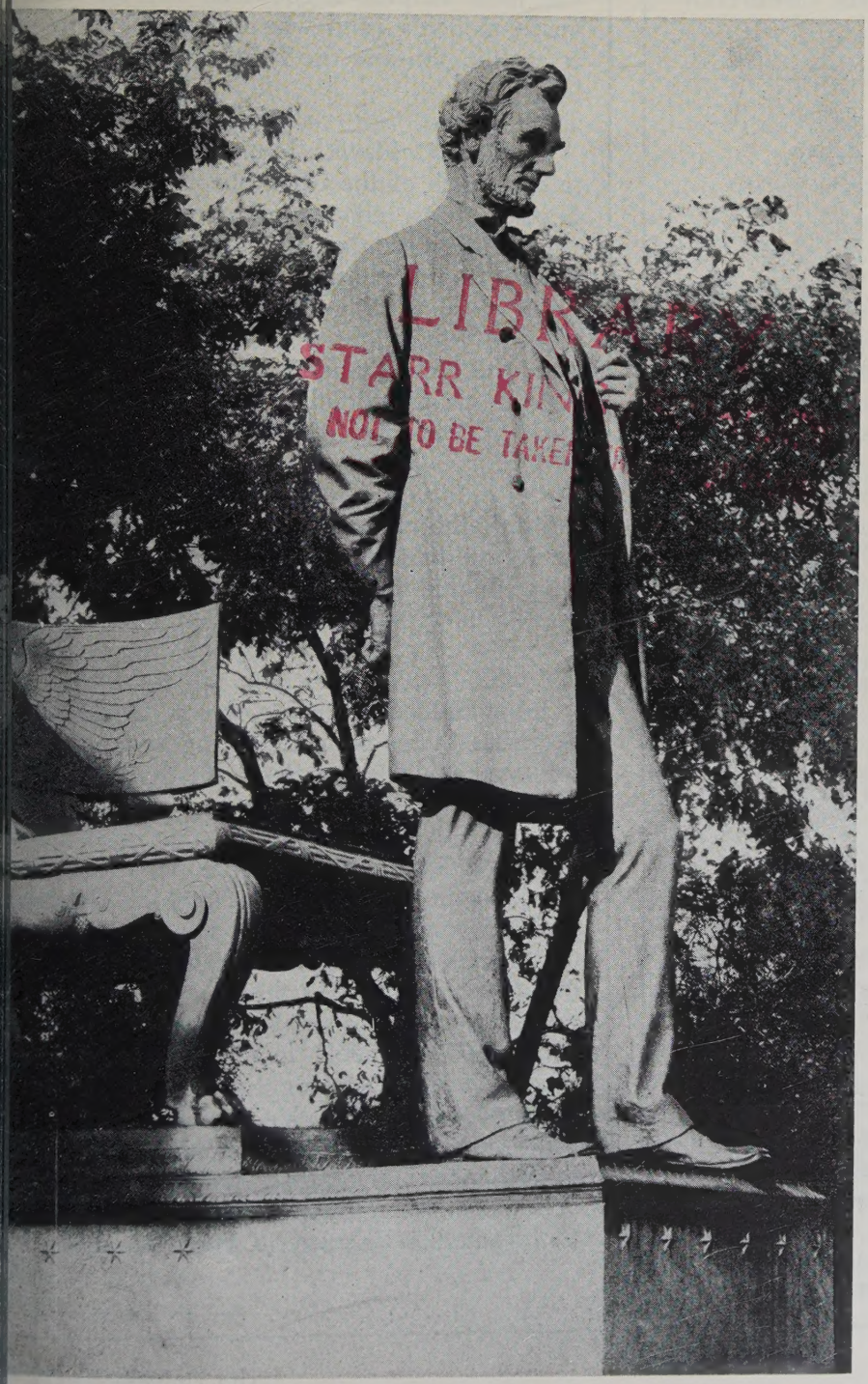
THE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



With malice toward none,
With charity for all,
With firmness in the right,
As God gives us to see the right,
Let us strive on to finish the work we are in;
To bind up the nation's wounds;
To care for him who shall have borne the battle,
And for his widow and his orphan;
To do all which may achieve and cherish
A just and lasting peace among ourselves
And with all nations.

— Abraham Lincoln

Volume CXXXVII

February, 1955

Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

February, 1955 — Number 2

Carl J. Westman, minister of the First Universalist Church of Bridgeport, Connecticut, has most helpful suggestions for all unbalanced moderns (and who of us isn't?) in his essay **Religion and the Balanced Life.**

Kenneth C. Hawks, minister of the Universalist Church of the Good Shepherd, Lawrence, Massachusetts, tells a stimulating story of Universalist-Unitarian co-operation that is indeed **Liberal Churchmanship in Action.**

In the second number of our **Know Your Church** we are proud to present a great Universalist colleague, **Albert I. Spanton.**

Brotherhood Week, February 20-27, makes timely the brief **Anthology of Brotherhood** to which several outstanding leaders of our generation have contributed.

John Hansen, Director of our Unified Appeal, has things both interesting and pertinent to say about **The Privilege of Giving.**

Almon Strain, head of the department of Music in the High School of Ariton, Alabama, is a Universalist layman and son of one of the most beloved of our Southern ministers, the late A. G. Strain. Mr. Strain was a student in the Southern Industrial Institute (now the Lyman Ward School) in the early days when Doctor Ward was struggling to build up that much needed school. We have long wanted to print an account of the personality and works of this noble Universalist. Mr. Strain gives this account in his reminiscent picture of **The Most Unforgettable Character I Have Known.**

Religion and the Balanced Life

Carl J. Westman

I have been more of a battlefield than a man," said Frederick Nietzche hortly before completely losing his mental balance. The world in which we ve has a climate of continuous tension. As crisis succeeds crisis, as fears ultiply and deepen, as suspicion mounts, the strain and stress take toll not nly of political parties and governmental machinery, people themselves are eing torn asunder. The balanced life is becoming a more difficult achieve-ent.

DID YOU ever hear of the Rex Barney machine? Arthur Daley, sports columnist of the *New ork Times,* told the story not long ago. Those of ou who follow America's national pastime, baseball, now that for some years the baseball clubs have been xperimenting with pitching machines. These are echanical devices placed at the pitching mound. he machine is supposed to propel the ball to the late in the manner of the pitcher. Thus the batters an get unlimited time for batting practice without concern about wearing out pitchers early in the sea-on or exposing them to unnecessary injury by batted alls. In spring training this year, at a baseball camp hich was testing four hundred young ball players, a oach commented on the merits and peculiarities of e four pitching machines in use at this camp. He emarked, "The first machine is the best. It throws rikes over the heart of the plate every time. The o. 2 machine is not quite as accurate and the No. 3 achine is even worse. But the No. 4 machine," . . . aking his head, . . . "we've tinkered endlessly with e mechanism but it never throws a strike except by ccident. It's so wild that we call it Rex Barney."

What does this have to do with the balanced life? ex Barney is still a young man. Several years ago e seemed destined to be one of the great right-anded pitchers in baseball. He had great speed, he as hard-working, he had no bad habits, he was in-elligent and was blessed with an impressive physique. n 1948, when only twenty-three years old, he won fteen games, including a no-hit, no-run game, rarest f pitching achievements. He looked like the greatest rospect the Brooklyn Club owned. Yet Rex Barney s not in the major leagues. He did not play last ear. He's trying again this year, but is not optimistic bout his prospects. Rex Barney could not control is pitches. With all the potential ability that any thlete could want, he had everything but control. A itcher who cannot control his delivery can never last in organized baseball, no matter how great his speed, no matter how infinite his variety of curves.

Rex Barney's lack of balance may apply only to his efforts as a pitcher. But so many millions in our country have all the potential ability and opportunity to make life a healthy, happy, serviceable experience, but they miss because they lack inward balance.

This is a concern of liberal religion because our religion is concerned with persons. If mental and emotional strains are stretching nerves to high tension, if these vital connections are breaking under the strains, then religion must present some hopes. Through the long centuries of humanity, religion has been meeting persons who lack control and balance. Some wisdom must have accumulated which will assist us to gather the best of the possibilities that life offers.

Is the difficulty being overstated? A recent survey discloses that ten per cent of the public school children in the United States are emotionally disturbed and need mental guidance. One in every ten children is growing up lacking the type of balance that will enable him to confront wholesomely life's inevitable disappointments. The survey, in further stating the gravity of this situation, pointed out that in this country we have an average of one psychiatrist for every fifty thousand children.

There is probably no way of estimating the full cost of the lack of balanced lives. Dr. William Menninger, one of the most famous of American psychiatrists, told a gathering of business executives, "Seventy per cent of the people who have to be fired are dismissed because of 'social incompetence'; not because of technical incompetence. In other words they can't get along with people and that is why we can't use them."

Lack of personal control thus exacts a grievous price from us as individuals and as responsible members of families and communities.

Let this be said: Wholesome religion and a balanced life go together like green grass and brown earth. But religion is presumptuous when it attempts to displace medicine or science. For the seriously disturbed person, medical science is the answer, if there is any answer. Religion can always assist under proper conditions.

But sensible religious training can be the answer for those of us who are not far enough off balance to need institutional care. The first religious duty is to accept the facts of life. There is no such thing as a perfectly normal person. We are all a little queer at times. Each of us has his odd little ways. Under certain conditions we act differently. I have my blind spots; you have yours.

The geologists have a term, biosphere. This, I understand, refers to that space above the earth, and that space beneath the earth which supplies conditions in which human life can be sustained. Above a certain height, twenty thousand to thirty thousand feet, airplanes have to use bottled oxygen under pressure. When Tensing Norkey and Sir Edmund Hillary finally reached the top of Mt. Everest, they breathed with the assistance of portable oxygen tanks. The miners in the deepest pits stay alive because air is pumped down to them. At the top of Mt. Everest and at the bottom of the deep diggings, men are about at the limit of the biosphere. In the whole space between we can live and breathe.

Mental and emotional normality is much like the biosphere. When we get beyond certain limits, we no longer can survive without help. But in between we all live in the broad area we call normal. So a balanced life does not mean that we must all think, feel and act exactly like our neighbors.

Nor does the goal of a balanced life infer that we should anticipate that everything is going to come out all right. Nobody accomplishes everything he sets out to do. "The best laid schemes o' mice and men, gang aft a-gley." There is probably some acute disappointment fresh in your mind today. So with everyone. If misery loves company, then that is one affection, at least, that is fulfilled.

"Frustration" is a popular term. In the sense that no one sees all his dreams come true, then everyone is frustrated.

Abraham Lincoln spoke with the vision of the Old Testament ethical prophets, when he urged, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in: To do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." Those goa have not been accomplished yet, have they? Near a century has passed. 'Twas malice and lack c charity that caused an assassin to shoot him. Eve before that tragic hour, Lincoln knew that many c his dreams would be long in coming true. Yet, he a cepted his disappointments and struggled to finish th tasks that were his responsibility.

Religion does not say that the balanced life will b free from disappointments. Religion says that if yo want to live satisfyingly with your frustrations, yo will look at the road-blocks with courage and wit optimism. Liberal religion says that you must accep the disappointments of life, neither being bogge down in self-pity, nor furious at your friends. A r ligion, worth your devotion, will bring into your lir of vision alternatives to defeat, other options tha despair.

Ethically-oriented religion says this, too — the ba anced life can be achieved by accepting our wild in pulses and emotions and controlling them, channellin them in healthy directions. Some religious grou today are emphasizing the religious week-end expe ence called the retreat. There people have a chan to be alone, as well as in a group, to think throug some of the tension points of their lives. There is story about a man who was packing to leave for suc a retreat. His young son saw the week-end case bein prepared and heard his father remark about going c a retreat. The lad remarked, "Retreat, Dad! Wh is after you?"

In trying to live a balanced life it is not so mu *who* is after us, but *what* is after us. Even as o shadow follows us as we walk east in the morning, our emotions are after us. Even as our shadow w get ahead of us if we are still walking east after th meridian, so sometimes our emotions catch up wi us and life tilts out of balance.

Fears are normal; but when fear gets the best us, things are askew. There are many occasions fl righteous indignation; but when rage has comple command over us, then we are beginning to be up the thinning atmosphere where life may get aw from us.

One doctor made an observation which those of who are untrained in psychiatry can understan nevertheless. Speaking of the common mental illne schizophrenia (split personality), the doctor observ that this type of illness is one in which the pers escapes into an unreal world, a world of dreams of t patient's making. In her opinion, the victims of th pathetic illness are victims of their own rage. H

tility becomes so strong, so pent-up inside that the persons withdraw from life because they fear what will happen if they let that bottled-up rage explode against themselves or others. The victim of split-personality has let his emotions get out of balance. He has to have professional care.

But we all experience these fears, hates and angers, do we not? If fear has caused us to be suspicious, to hate, then in order to keep our fears in balance we must bring the weight of knowledge on the scales of our lives. Fear is born of ignorance. Through knowledge we overcome the perilous emotion. Our fears run high, do they not, when the telephone bell rings at four o'clock in the morning? "This must be disaster! Who has been hurt?" The fears scamper like mice through our minds and feelings until with great relief we find it is only a wrong number. Knowledge and annoyance have driven fear out.

When anger starts to get the upper hand, then it's time to find out if that flood of feeling is in the right channel. Is the anger directed toward the error or toward a person? When we find ourselves raging at a person, then we must try to master the situation before we get out of balance. When we direct our anger toward overcoming the difficulty, then it is that we "become part of the answer rather than part of the problem."

Our emotional lives get perilously out of balance when we are overwhelmed by feelings of insecurity. The miser's life is out of balance because insecurity has woven a coat of greed which, while it shuts out the insecurity, also shuts out all the lovely things about life.

The balanced life has a very real need for security. If there is any need that comes into the world with us it is the need to feel safe, to feel secure and protected. But, when our lives are balanced, we will recognize that security is based on what one is rather than what one has.

Was not Jesus saying this throughout the sermon on the mount? Who are the fortunate? The teachable, the mourners, the ethically sensitive, the merciful, the pure, the peacemakers, those who sacrifice for the truth. These are the blessed ones. If you are blessed and happy, are you not secure? Living the balanced life?

Jesus is saying that what we call security is a two-part thing, rising first from our own inward attitude and also, from the kind of relationships we have with other people. "You shall not kill." "You shall not lust." "You shall not swear falsely." "Forgive, love your enemy." "Give alms, but sound no trumpet before you."

Was he not saying that we must be firm in our belief in each other, in our belief in ourselves? Through steadfast holding to the belief in the dignity of every human being, including ourselves, we can achieve the balanced life.

Earlier we remarked how Dr. Menninger stated that seventy per cent of the people who lose their jobs are dismissed because they can't get along with other people. In that same address he made to business executives, he said, "I don't care how many new lounges you put in the ladies' rooms — or how many pensions or salary increases — the things your folks want most, you can't buy. What they want is dignity and confidence and belief in each other and integrity and understanding. If we could put some of these general principles of values, human relationships, really into practice, a lot more people would have a chance, not only to make a living, but to make a life."

In every field of endeavor, we discover countless confirmations of this plank, which is in the platform of every great religious leader, "believe in people and believe in yourself." The Norwegian scientist who was in charge of the survey of our school children which revealed the disturbing information that ten percent are emotionally disturbed and need guidance, also affirmed the need to balance our lives with mutual trust. "Unless parents, children and teachers can be taught to live with each other in harmonious relationships and to accept each other as individuals, we will never be able to make even a dent in the growing problems of mental illness and delinquency."

Lastly, enduring religion has always demonstrated that the balanced life must have another essential ingredient. The balanced life requires that there must be a purpose greater than ourselves. Think of the seriously unbalanced lives! Where have they gone astray? They escape; they have delusions of grandeur or persecution; or they speak only with themselves; or they try to hurt themselves or others. They seem incapable of co-operation. They have lost sight of everything but their own ego. Is it not so that the healthy, happy people are always more concerned with things outside themselves than the unhappy ones? Isn't it difficult to be miserable when we are busy at some task that is serving a purpose that requires us to lift our sights? Isn't that what the scripture means when there is reference to "entering into the joy of the Lord?"

Part of the healthy, normal growth from infant to mature, responsible human being is the gradual shift

of emphasis from shouting strenuously only for food and comfort for ourselves to a balance between our own needs and a purpose which puts life into perspective.

The easiest way to throw off the burden of misery is not to do something for yourself; that only increases the lack of balance. The way to be free is to bind yourself, voluntarily, to do something good for someone who needs your hand and your help.

One of the great periods of social reform and increased happiness for persons occurred in England in the nineteenth century. Two of the finest, most sacrificial leaders in the reforms which led to less starvation, disease and suffering among English working people were Cobden and Bright. The Corn Laws, which maintained an embargo on imported corn unless prices were high, worked infamous hardship on the people. Cobden and Bright were leaders in the movement to repeal the Corn Laws. They gave themselves to a great cause. They won great gains. John Bright tells how he happened to give himself to a high purpose. His life was out of balance, or in his words, "I was in the depths of grief, I might also say of despair, for the light and sunshine of my house had been extinguished. All that was left on earth of m young wife, except the memory of a sainted life an a too brief happiness, was lying still and cold in th chamber about us. Mr. Cobden called upon me a his friend, and addressed me with words of condo lence. After a time, he looked up and said, 'Ther are thousands of houses in England at this momen where wives, mothers and children are dying o hunger. Now when the first paroxysm of your grief i past, I would advise you to come with me, and w will never rest till the Corn law is repealed.' " Joh Bright said, "I accepted his invitation."

Out of the unbalance of overpowering grief, Joh Bright found a great cause to serve and balanced h life.

John Hall Wheelock sums it up for us:

"The vision, the Ideal — the God,
Not anything ever may destroy.
Then let us follow, winged and shod
With love, with courage and with joy;
Herein alone is the truth,
The glory and fire of youth,
Herein all high endeavor,
Forever and forever."

FAITH IN MAN

Gordon B. McKeeman

Never before in human history have we been so desperately in need of confidence in human nature and its possibilities. Faced with immense problems that are global in scope and whose implications affect us all, we need to be able to have confidence in the essential rightness of the human spirit. This need is accented by our intimations of the destructive power of man's atomic technology.

Yet too often we are encouraged to abandon our faith in man. Too often we are told that man is the child of the Devil, that he is beyond hope of salvation, or that his only hope is in casting himself upon the mercy of God.

Universalists stand in a different tradition. To believe that God does not damn men is to believe in the essential dignity and in the ultimate worth of man. Our avowal of faith is in "the supreme worth of every human personality."

This is no new faith, but an old one, reasserted in our day. Jesus suggested that the Kingdom of God was within. Augustine wrote, "Thou hast made us for thyself alone, O God, and our hearts are restless until they find their rest in Thee." Thomas Kelly, a modern mystic, wrote, "Deep within us all there is a holy place, a Divine Center, a speaking voice which we may continuously return. Eternity is our hearts, pressing upon our time-torn lives, warn ing us with intimations of an astounding destin calling us home unto itself."

This indwelling Spirit of God which moves toward what is right and true and holy is a tru universal quality. It is not the exclusive property any segment of humanity. It is no less the proper of one race than another. And man must eventual respond in a positive way to its call.

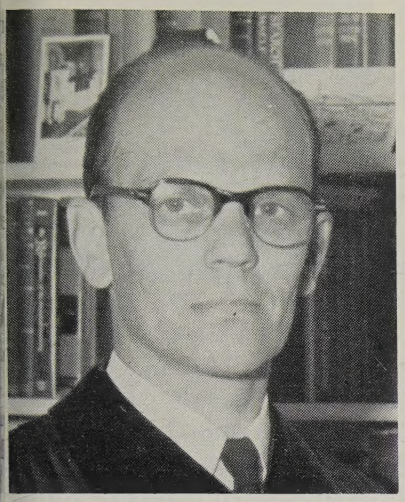
THE UNIVERSALIST CHURCH OF AMERICA

Official Call

The 57th biennial session of the General Assemb of The Universalist Church of America will be he at Detroit, Michigan, August 24-29, 1955, for t purpose of hearing Reports, Election of Officers, a the transaction of any other business that may legal come before the Assembly.

Amendments to the Charter and Bylaws and La of Fellowship, Government, and Discipline of T Universalist Church of America will be presente

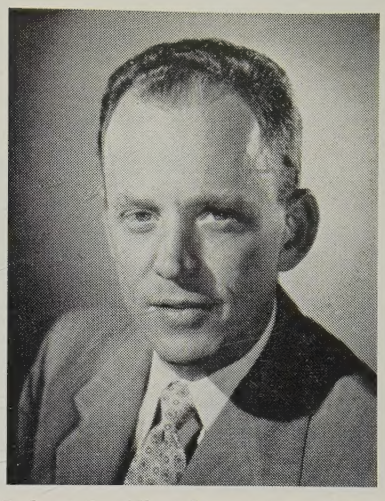
—Esther A. Richardson, *Secreta*



Kenneth C. Hawkes, minister, Church of the Good Shepherd, Lawrence, Mass.

Liberal Churchmanship in Action

Kenneth C. Hawkes



Robert P. Wheatly, minister, First Unitarian Society of Lawrence, Mass.

Universalists and Unitarians of Lawrence, Massachusetts institute pioneering program for greater growth and community service.

A PARISHIONER once asked his preacher, "What is the difference between Cherubim and Seraphim?" Not knowing the answer the preacher thought a moment, scratched his head and said, "I guess they have made up their differences." That is how it is with Lawrence Universalists and Unitarians these days. We are engaged in a co-operative venture whereby we are rapidly making up our differences. More specifically, we have united our church programs in the areas of worship, education and public relations for a trial period of one year.

The background of the situation is this. Both churches were founded in 1847 when Lawrence was hardly more than a city on paper. Shortly thereafter both churches erected meeting houses near each other facing the Common in the city's center. Throughout the past century each church enjoyed its separate times of prosperity. In the early days the Unitarians were the stronger so far as numbers and prestige were concerned. Later the Universalists grew to command the greater numbers and to rise in community influence. But, like all community institutions, neither church has been able to escape the factors of sociological change which have come about in Lawrence in recent years with the slump in the textile industry. This, together with the steadily rising Roman Catholic population within the city and the movement of many Universalist families into the suburbs (and of their sons and daughters to other cities offering greater opportunity), brought about a crisis in the affairs of the Universalist Church in particular. Not many years ago it had been a large church as Universalist parishes go, but by 1953 out of a book constituency of exactly five hundred, only two hundred and seventy could be classed as active resident members. The others were either attached to community churches in the suburbs or scattered all over the United States. During the church year 1953-54 alone, over thirty more constituents comprising some of our most active young families moved to other cities. Current accessions to membership were not keeping up with losses.

And so, after many years of comparative ease and complacency, the parish decided to face the changed situation squarely. It was resolved to make a strong stand even at the cost of a three-year program of deficit financing. The board of directors was enlarged and reorganized on a departmental basis, the members dedicating themselves to work along with the new minister in the many tasks required to revitalize the church's program and its impact upon the community.

In early 1953 the possibility of moving to a new location was considered unofficially by some of the leaders. The idea was dismissed, however, when it became apparent that probably no more suitable location than the present one could be found. The present active constituency is literally scattered in all the towns in all directions from the city center. Thus in spite of the fact that there are seven competing Protestant churches grouped around the Common and surrounded by dominantly Roman Catholic

Morning Worship

neighborhoods, and some forty-four Protestant churches in the Greater Lawrence area of one hundred and twenty-five thousand people of which only about fifteen thousand are *known* Protestants (exclusive of Andover), it was agreed that the best thing to do was to remain in the present location, improve the property as well as the program and exert a more vigorous effort to fulfill our distinctive mission as a liberal church amid a sea of orthodoxy.

By the time of the observance of the one hundredth anniversary of the building in June 1953 it was realized further that, in the past, we had been too strictly a Yankee church. From now on our challenge would lie increasingly in attempting to reach the potential liberals of many different religious and nationality backgrounds in this, one of the most cosmopolitan cities in New England if not the United States.

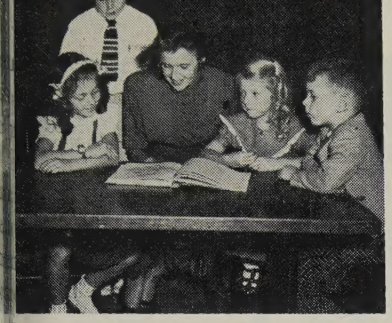
Having arrived at these conclusions, it next became obvious that we had come round to a position where we would be definitely competing with the Unitarian Church down the street. It appeared to us that the Unitarian Church was already standing for the same things for which we were to make our stand. Although that church was smaller in numbers and had only a part-time ministry, it seemed to us that, by and large, its members were well ahead of us in their general acceptance of the values a liberal church ought to be communicating. So far as reaching and holding an in-town constituency, their success had exceeded ours.

The possibility of union with the Unitarians was first explored with them in the fall of 1953. At that time we got the impression that they were perhap slightly suspicious of us, regarding our church a being of a comparatively conservative outlook an thinking that in a proposed union their genius fo standing courageously before the community as a outspoken liberal group might become sidetracke or lost. There were also among our members som who, not being completely freed from an orthodo background from which they had come to us, fel that the Unitarians might prove to be too libera for us.

However, nothing came of our talk of union a that time. During 1953-54 each church again wen its separate way but with the door left open fo future talks. The Unitarian Church launched a pro gram of newspaper advertising. The Universalis Church, meanwhile, had planned a similar program but decided that as our appeal would be of a almost identical nature to that of the Unitarians it release might result in an unfavorable sort of com petition in the eyes of the community, *a luxury which it seemed to us the cause of liberal religion in Law rence could ill afford* at this particular time. B agreement between the two ministers it was decide that the Universalists would concede the right o way to the Unitarians for the balance of the church year, the Universalists postponing action until th fall of 1954.

Meanwhile, in order to strengthen its program o education for children and youth the Universalis Church began its search for a part-time student director of education. A qualified person could no be found. The removal of several experience church school teachers and other lay leaders from the city at about the same time made our situatio doubly urgent if we were to meet the goals we ha set. During the same period the Unitarian Churc was running into problems. Its new part-time min ister did not have the time desired for importan parish work beyond his pulpit duties. The follow up of prospective new members brought in by hi advertising campaign was being slighted as were th church school and the youth work.

The reawakening of a mutual interest in some sor of pooling of efforts came with an exchange o pulpits between the two ministers in May. Eac congregation had the opportunity to hear and mee the other's minister. The summer passed and earl in September the Unitarian minister paid a call upo the Universalist minister (who was at that tim lamenting the loss of his church steeple in Hurrican Carol). This friendly call soon developed into



The Religious Education Program has been Expanded

The Ministry of Music

mutual exchange of confidences regarding our respective church problems. The result was the formulation of a new proposal for a joint Unitarian-Universalist enterprise.

Specifically, this proposal called for a one-year trial of a working relationship between ministers and churches in which activities in the three areas of worship, education and public relations would be combined. Within three weeks the congregations of both churches gave their endorsement to the plan, voting it into effect on October 4.

Under the plan, worship and preaching are conducted in the Universalist Church with the Universalist minister carrying the major responsibility. The education program for children and youth is carried on in both buildings with the Unitarian minister as its director. The weekly mailings of the two parishes have been combined and in all advertising and news releases the names of both churches and ministers appear. In all public relations, emphasis is upon our appeal as Lawrence's liberal church.

Although it is too early to predict the outcome of our experiment, several interesting things can be reported. Our children and young people are now receiving the concentrated attention of a trained, professional director which neither church could have had by itself. We now have more church school teachers and workers than we can find immediate use for. We now have a congregation which is perhaps the third largest among the downtown churches. Unitarians are experiencing the satisfaction of worshiping with greater numbers while the Universalists are absorbing something of the staunchly liberal spirit of their neighbor Unitarians, who have stood so valiantly for an outspoken liberalism in their own church across the years. Universalists are discovering that the familiar hymns they have been accustomed to singing are Unitarian hymns. People are lingering after the morning service to get better acquainted with their fellow liberals. Curious, potential new members are coming in to find out what is going on. Former members of both congregations are coming back to see what is happening. Members of the Unitarian Women's Alliance are volunteering assistance in A.U.W. projects and A.U.W. members are assisting in Alliance activities. Already we are beginning to forget which parishioners belong to which church.

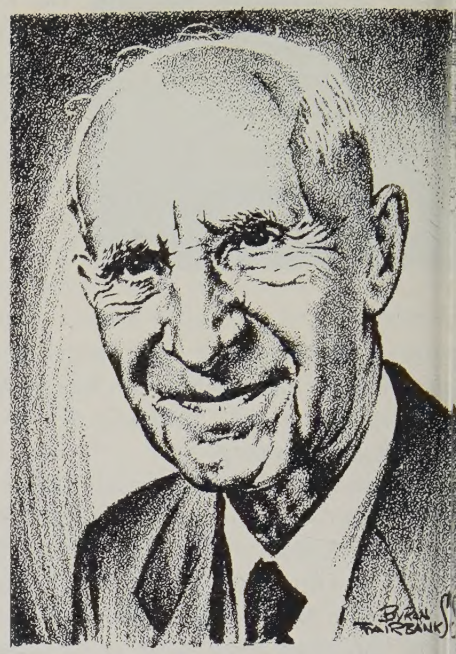
Will this co-operative venture last beyond the year? None of us knows at this point. Plans call for keeping free of further basic decisions until after six months have elapsed. Then we shall sit down together in joint board session, evaluate our progress and proceed to make recommendations for separation, continuance or permanent merger to be implemented another six months hence, whichever the case may be.

Possibly one of the reasons why there has been complete harmony of interest so far is that we have concentrated upon the building of a stronger church program, having deliberately avoided financial entanglements, questions of corporate merger, use or disposal of endowment funds. We believe that if the venture cannot prove to be worthwhile in terms of a more effective program, we should be left free to terminate our arrangement at the end of the year. We have thus been kept free from any fear that one group's interests would be submerged in the other's.

A final word (and hereby hangs the moral of our story if there be one): Lest the reader get the impression that our enthusiasm for this united program in Lawrence carries with it the suggestion that it be adopted elsewhere, we hasten to state that it is a strictly homespun affair created to meet the particular circumstances of a particular situation. Its goal is the preservation and extension of the influence of religious liberalism in our particular community. In some communities the same goal can doubtless be met the more effectively by two or even more liberal churches. In downtown Lawrence at the present time, however, we think that one united liberal church program is the answer. Experience will prove us right or wrong.

Know Your Church II

The Universalist Church is people. This month, we proudly present to all Universalists Albert I. Spanton, Universalist teacher and preacher.



ALBERT I. SPANTON was Dean of the Liberal Arts College of Akron University for twenty-five years and taught English in the college for forty-three years. Last December Dean Spanton became eighty-two years old. Terry Turner wrote a delightful "biography in brief" of this beloved Universalist leader in the *Akron Beacon-Journal,* which we reprint below:

The small, white-haired teacher and minister with the alert, blue eyes wishes, in some ways, that he could stay around for another eighty-two years to see what happens.

When Spanton entered the University of Akron, then Buchtel College, the total enrollment was less than the number of faculty members at the institution now. Akron's population was nearer thirty thousand than three hundred thousand. The largest rubber company in town was one formed by Dr. B. F. Goodrich. It manufactured, mostly, fire hoses.

Little thought is required to list hundreds of changes which have taken place since.

Through them all, the gentle teacher quietly taught courses from a Good Book written almost two thousand years ago. He instructed his students in works written by an author who was born three hundred and ninety years ago, a man named William Shakespeare.

As a professor, he's glad that these works live through the changing centuries, giving man a firm foothold in matters of the spirit and mind.

As a minister, he's sad that moral and spiritual values have failed to keep pace with material progress.

As a man, Spanton is glad he came from a log cabin in Columbiana County, Ohio, to the seat of the world's rubber industry, where he taught a long stream of students and then retired to investigate his world further.

Dean Spanton has crossed the Atlantic Ocean seven times (he was born in England), has taken a Caribbean cruise, spent a summer in Alaska and another in Hawaii, and now spends winters in California or Florida.

Sunderland, in Durham County, was the English town in which Albert I. (the initial does not stand for a name) Spanton was born on November 28, 1872.

His family followed relatives to this country when Albert was twelve and settled in Columbiana County. They built a small, log cabin in which they lived two years before moving to better housing.

When Albert was sixteen years old, he started teaching in one-room country schools.

A slightly built youth only five feet tall, he looked much younger than many of his students and, in fact, was younger than some.

Three of the larger boys, all older than their teacher, vowed to "drive that damned Englishman out." At the end of the school year, Dean Spanton recalled succinctly, "I was still there; they weren't."

Although qualified to teach in country schools, Albert vowed to finish his education. He saved money earned by teaching, working in coal mines, farming, peddling, clerking. He looked for an inexpensive college to attend.

In 1892, a former boyhood chum who had moved to Akron to become a grocer wrote Spanton and asked him to come and "help out" for two weeks.

The young teacher accepted and that decision "changed the course of my life and gave it direction."

When he arrived in Akron, Albert visited Buchtel College, liked it and obtained a scholarship. He entered Buchtel Academy, took preparatory courses and then attended the college.

On a trip to Chicago to see the World's Fair with his brother, William, in the summer of 1893, Spanton

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Anthology of Brotherhood

Brooks Atkinson, the New York Times *theatre critic, in his book "Once Around the Sun" (Harcourt, Brace) defines the word* brother *as the most sublime word in the English language. "It denotes love and respect freely given without obligation. Friends have qualities of loyalty and esteem. But in brothers the bonds are deeper and the understanding is more profound. Nor does understanding between brothers have to be renewed by frequent demonstrations of affection, for it is permanent year after year, and unspoken clear across the globe and possibly into eternity. The finest world that people can imagine is the brotherhood of man. When all men are brothers, the golden age will begin."*

UNIVERSAL EDUCATION

Roy E. Larsen

It is not enough that we simply voice our faith in the principles upon which our nation was founded. Those principles are now under attack both from within and from without, and we can assure ourselves and the rest of the world of their validity only by making them a part of the daily pattern of our living.

I can think of no better way for us to give active expression to our belief in the brotherhood of mankind than by giving our full and unqualified support to the public schools of our individual communities. It is the schools that are charged with much of the responsibility of inculcating our young people with the ideal of human brotherhood. Moreover, if we believe in brotherhood, we must also believe as a basic axiom in equality of opportunity for all. Universal education means simply an opportunity for each of our citizens — regardless of race, creed or color — to grow to his or her full stature. It means that in this nation we can in time establish a brotherhood of the mind as well as a brotherhood of the spirit.

AN UNFINISHED JOB

Bernard M. Baruch

The forces of organized bigotry are being routed in America. Steadily and surely, in education, employment, housing and in all human relations, discrimination is waning. Much remains to be done, to be sure, and Brotherhood Week is a reminder to us that the task is still incomplete.

To discriminate against a man because of race, color, creed or national origin is antithetical to democracy and dangerous to America. In this time of democracy's testing, we must proclaim our faith in it and live closely by its principles. In these days of danger to America we can permit nothing to undermine the unity which is so essential to our safety. Nothing is so destructive of unity than the hate, discord, suspicion and bitterness which prejudice breeds.

There can be no second class citizens in America. As we expect each man, black and white, Jew and Christian, native and foreign born to bear the responsibilities of citizenship, so we demand that each share in its rights and privileges and we seek that all shall live in mutual respect, understanding and friendship.

The time will come, and soon I hope, when Brotherhood Week will be a reminder, not of the presence of discrimination in our midst, but of its eradication. Until that time, we must, each of us, work to break down its barriers, fight bigotry wherever we find it and cleanse our own hearts of blind animosity against our fellows.

WITHOUT GLOVES

Faith Baldwin

For some years I have written about prejudice, usually with gloves on, and relying upon an emotional appeal to make my point. It's time to remove the gloves; plain, not fancy, speaking seems essential.

If we're to be a united nation, consolidated in the old ideals growing only in the soil of freedom, we cannot afford prejudice. Nationality, race . . . these spring from the impartial accident of birth, reflecting neither credit nor discredit. They're as unimportant in judging the quality of an individual as the set of an eye, the color of hair. Man's brotherhood is inherent in the experiences shared by every human

being; birth, pain, struggle and death; innocence and guilt; worship and love. None is unique; none escapes.

How can we live peacefully in a family of nations if we cannot be at peace with our own neighbors? How justify the hideous wars waged for democracy if we are busy pinning tags on the man next door . . . or denying him the right to *live* next door? If, in childhood, our thinking has been twisted by the opinions of elders, then, as rational adults, it is our job to remedy the defect, and our grave responsibility to rear children without including a home course in hatred. How can you teach hatred and send a child to church with clear conscience? Most of us tend our children as we tend gardens, with love and pride. It does not make sense deliberately to sow the deadly, smothering weeds.

Take a knife. Stab a Jew, a Christian of any creed, a Negro. Each bleeds. This is the blood spilled on many battlefields; the brother-blood. Few would attempt the experiment. But too many of us stab daily, with the light word, the criticism, ridicule, rumor, and lie . . . and in the back.

God, forgive us.

CONSIDER THE INDIVIDUAL

Samuel Shellabarger

The chief disaster which could befall our age is that individual men should cease to think as individuals and should become merely the thought cells of prejudice, whether that prejudice be racial, religious, political, or ideological. Prejudice creates always an irrational and disruptive tension, fatal to freedom of thought and, hence, if unchecked, fatal to a democratic society. It is to relieve and erase such tensions that the National Conference of Christians and Jews has been founded.

One of the grossest and most common fallacies is to think of human beings in terms of categories rather than as individuals. Having spent many years abroad in various countries, I have been often the victim of crude assumptions and can speak of them from experience. As an American in England, France, or elsewhere, I was apt to be ranked according to the category, or indeed rather the traditional caricature, which the uninformed in those countries apply to Americans. I was assumed to be vulgar, blatant, and gullible: in short, what is considered the typical American — though, if there be a typical American, I have never met one. Similarly, as a white among orientals or Negroes, I have been classed as typical white man, with all the defects and vices which the word *type* usually implies. To Catholics, I have been the typical Protestant; to Presbyterians, the typical Episcopalian; to Jews, the typical Christian; to Democrats, the typical Republican. But in all these cases, when the *typical* has been forgotten on both sides and only the individual appraised, it was usually discovered that I was very much like these other people.

An American, a white man, a Protestant Christian, a Republican, I have beloved friends among many nations, races, creeds, and parties. On what basis? That of simple liking between man and man; that of admiration for talents or qualities which I do not possess; that of gratitude for kindness or of sympathy with misfortune.

FADING BARRIERS

Ralph J. Bunche

The concept of "brotherhood" among men is another way of saying "good human relations" — about which there is often more talk than application. The nub of the matter with regard to good human relations is, of course, our ability as individuals to live up to the high principles most of us readily embrace and to which we pay easy lip-service.

This being so, it is especially important to document by living example the faith we must have in people and the conviction that mere differences among people need present no insurmountable barriers to friendly relationship, once they are brought together under circumstances which really permit them to know each other and to embrace common human purposes and values in place of narrow racial, religious or national ends and attitudes.

I may cite, for instance, the very encouraging demonstration afforded by the Secretariat — the working staff — of the United Nations of the ability of perhaps the most diversified assemblage of people to be found under one roof anywhere in the world to understand each other well and to work together amicably. Altogether, there are some 4,000 members of the United Nations staff. They represent a majority of the nationalities in the world. They are of all races, colours, religions, languages, cultures and ideologies. Their habits of dress, eating, worship, marriage and work are variable. Many come from highly developed and industrialized societies and many others from underdeveloped, agricultural countries. Some are from the colonies. There are Africans, Indo-Chinese, and West Indians working side by side with their British, French, Russian, Greek, Scandinavian and Latin-American colleagues.

There are Arabs and Jews, Hindus and Moslems, Buddhists, Roman Catholics, Anglicans, Greek Orthodox, and shades of Protestants from primitive Baptists like myself to prim Presbyterians. They come from capitalist and communist countries and from all shades in between; from thoroughly democratic societies and from some which have never held any kind of an election; from republics, monarchies and every brand of dictatorship. They represent the whole gamut of competence, skills and professions and are engaged in work from the menial level to the exalted executive.

In short, just about all the barriers known to human relationships are to be found in the Secretariat housed in that towering slab of glass, marble and metal at 42nd and First Avenue in New York City. But we find that these barriers are remarkably fragile. All of these people, so widely diversified in origin and background, work and play together in impressive harmony. Genuine friendships cut across all lines; social and athletic clubs are formed on the sole basis of common interests; there is an easy informality and camaraderie in relationships; and there is, of course, no little courting and marriage. It is a congenial human company, enriched by its very diversity.

I doubt that there has ever been a finer or more encouraging demonstration of the ability of people to hurdle the superficial barriers which divide them, and get on together as human beings should — and must, I suspect, if very many of us are to survive on this earth in this era of the split atom. In truth, in the United Nations Secretariat, there is little of deliberate hurdling of such barriers — the relations among the members of the staff are so natural and free that there is very little consciousness of the existence of barriers.

After all, there is nothing so important in this world as people giving expression to the good that is in all of us by amity toward each other, by respecting each other and by acting generally like civilized beings.

KNOW YOUR CHURCH

(*Continued from Page 34*)

was stricken with typhoid. His eyes were weakened and he couldn't read for more than a few minutes at a time. His brother entered college, took the same courses, and read the lessons to Albert. It was a slow process but Albert's eyes gained strength and he was graduated in 1899.

As a junior, Spanton had preached in the Universalist Church at Ravenna and he took the pastorate after his graduation.

Buchtel College was destroyed by fire that year. While it was being rebuilt, Spanton was asked to return and become a teacher and assistant principal at Buchtel Academy.

"No," replied Spanton. "I wish to attend theological school."

Did he have the money?

Well, no. Young Spanton had saved enough to pay for his theological studies but he had donated it to his stricken school. So he accepted the teaching position with the understanding that he would stay only a year. He was still there forty-three years later.

Spanton later became professor of English at Buchtel College. When the city took over the institution in 1913, he became the first dean of the Liberal Arts College.

Dean Spanton taught under four presidents at the university. His courses in Bible Literature and Shakespeare were considered institutions in themselves.

He was dean until 1938, when he resigned to devote full time to teaching. He retired in 1943 and since has devoted his time to preaching and travel. He has preached for almost every Protestant pulpit in Akron and has performed marriage ceremonies for many former students. Now he preaches at the Universalist Church in Leroy, where he first occupied the pulpit fifty-seven years ago.

Spanton is the founder of the Summit County English Society and is a trustee of the Summit County Historical Society. He was president of the Rotary Club in 1926, president of Akron Art Institute from 1936 to 1938, and is a member of the Torch Club.

He was married in 1901 to Anna Caris, a Ravenna school-teacher, and the couple had one daughter. Mrs. Spanton passed away in 1933 and the daughter, Mrs. Margaret MacKinnon, died six years ago. Albert's brother, William, also died six years ago. The dean has three grandchildren and a great-grandchild.

Spanton lives in an apartment at 612 W. Market St. now. He's alert and peppy, believing firmly that one secret of a happy old age is to keep busy. He has several recommendations on how to stay happy after retirement:

"Keep cheerful. To a certain degree, keep independent. Live in the present and the future, not the past. Don't lose interest in living, people, events. Don't lose faith."

The Future of C.L.C.

NEITHER a paper organization nor a wistful dream but a functioning reality will be the concern of the sixteen members of the Council of Liberal Churches (Universalist-Unitarian) when they meet in Boston the middle of this month.

Since the votes of Universalist and Unitarian delegates were tallied at Andover, Massachusetts, in August 1953, the corporate body of the Council has been brought into existence. The merger of Universalist and Unitarian departments of education has been completed. The Council's department of education under the directorship of the Rev. Ernest Keubler has been staffed and the staff is busily engaged serving Universalist and Unitarian churches and areas. A department of public information has been brought into being and began to function February first. Studies leading to federation and possible merger in the field of publications are in progress. Indeed, the current session of the Council will, no doubt, hear reports and recommendations for action in this field.

A vast deal of time and energy, brains and imagination, courage and co-operative spirit, has been poured into this promising beginning by many people.

Much money appropriated by the Universalist and Unitarian denominations has been spent and is being spent on the work. Every cent of it is well spent *if* this organization develops stronger and more serviceable liberal religious fellowship in this country.

When and if, the Council of Liberal Churches becomes a full grown fellowship of service, it can and will accomplish more than either or both Universalist and Unitarian denominations going their ways separately. Because its people, its churches, and its council members are folk who stand firmly for intelligence, integrity, and good will as the sole necessary basis for religious fellowship, the Council of Liberal Churches can lead the way to a world fellowship of religion which shall break down barriers between Christian and Moslem, Buddhist and Jew.

Yes, all of this IF . . . . . And what are the ifs that bestride the future of this most promising experiment in liberal religion?

If Universalist and Unitarian people build more churches, raise more money, maintain and improve their service works and long-range social service projects, the Council of Liberal Churches will grow and prosper.

We do not presume to speak in detail for our Unitarian friends. From what we know about their activities, however, it must be recorded that they are busily engaged in an intelligent and aggressive program of church expansion. They are conducting effective and expanding money-raising campaigns. The Unitarians are doing the right thing in all of this in this day of increasing and shifting population.

To make a success of C. L. C., every member, every church, and every organization of both denominations must continue to function at top capacity. There must be no marking time "waiting to see what C. L. C. will do about this or that." C. L. C. is and will remain as strong or as weak as its parent denominations.

From our observation, Unitarians are doing a most praiseworthy job denominationally and council wise. What about Universalists?

For Universalists the heart of the matter is in the need for continuing and strengthening their denominational resources so that they may continue to do their full share in strengthening C. L. C.

This means specific action in specific areas. It means increased financial support from local churches and individual members for the national organization and its commitments. It means increased support for the department of service projects. In this connection Universalists must not forget that their department of service projects by request agreed to take over responsibility for the long-term projects of the old international church extension program several years ago.

Continued strength necessary to strengthen C. L. C. means continued and increased support by our women of our Association of Universalist Women's program of service and education.

Insuring a growing future for C. L. C. also means increased support for our theological schools which train both Universalist and Unitarian ministers.

And most assuredly the future of C. L. C. depending in large part on the future strength or weakness of

Universalism calls for a realistic program of Universalist church extension. We should raise five hundred thousand dollars in the next three years for Universalist Church extension, *in addition to regular support of our church.*

We are a part of a great and hopeful movement which we helped to bring into being. To strengthen that movement *we must be strong.* Can we?

We can succeed if we will. During the past ten years more than a dozen and a half Universalist churches have been truly revitalized in Ohio by dint of loyal support and intelligent leadership. Word comes to us currently of churches in scattered sections whose financial support of the national program has increased fifty per cent this year. More churches and more individual Universalists are giving more support to their church than ever before. Straws in the wind or rebirth? We know not, but greatly do we hope.

What is the future of the Council of Liberal Churches? You answer that question. Its answer depends on your answer to these questions. What is *your* future, Universalists? Are *you* growing in strength? Are *you* increasing the resources of your church? Are *you* strengthening Universalism in your state, your city, your town?

What is the future of the Council of Liberal Churches? For good or ill, *you* determine that future.

PEACEFUL CO-EXISTENCE? YES, PRAY GOD

RECENT days and nights have brought into your living room and mine the voices of certain commentators speaking scornfully, if not condemning outright the very idea, of "peaceful co-existence" with communist countries.

Only the possibility that they do not realize what they are saying offers the least excuse for such reckless talkers. Does the man or woman who scorns peaceful co-existence understand its inexorable alternative? Have such people ever seen a bombed-out city? Have they seen and known and talked with even one young life blighted by war injuries? Have they ever visited a displaced persons camp and seen men and women, once happy, creative professional and business people, now lifelong exiles from home and familiar fellowship? Have these arrogant drum beaters ever seen the helpless, hopeless, undernourished, beaten orphans of war?

The alternative to peaceful co-existence is more bombed cities, this time forever wrecked by radiation. The alternative to peaceful co-existence is more mangled young bodies, more uprooted thousands of civilians, more hopeless orphans.

Peaceful co-existence? Yes, pray God, and let us have patience both with our potential enemies and our vociferous fire eaters. And let us remember always that humility is not a sign of weakness but of strength.

America is strong enough and democracy is strong enough so that we can afford to "speak softly" as Theodore Roosevelt advised his fellow citizens in another generation.

Since we wrote the above paragraphs, several days ago, men who should be responsible public servants have been doing the country serious disservice by sounding off in the old belligerent manner. They talk about warlike acts if we do not get our way in pending negotiations.

Meanwhile the strong, long-suffering man in the White House, who knows more about war than all of our noisy fire eaters, carries on with the courtesy and patience befitting the dignity and strength of America.

Our only real hope for righting present wrongs and achieving future peace and justice among nations lies in the Eisenhower method.

DELEGATES FOR THE GENERAL ASSEMBLY

ELSEWHERE in this number there appears the official call for the Biennial General Assembly of The Universalist Church of America to be held in Detroit next August jointly with the American Unitarian Association. We hope all our churches will take note and plan accordingly. Official delegates to the Assembly should be chosen at an early date so that such delegates may have ample time to arrange to be present. Delegates should be informed and active members of the parishes they represent. Most important proposals involving the future welfare and usefulness of Universalist Churches will be presented for legislative action.

We are a representative democracy. Let all Universalist Churches be well-represented at the General Assembly.

WHAT'S THE NEWS, JOHN?

John C. Hansen, director of the Unified Appeal campaign, says, "In the first ten days of January, receipts for the Unified Appeal were fifty per cent over receipts for the same period one year ago." Watch this column for more such good news next month.

The Privilege of Giving

IT is a great human privilege to have a part in the maintenance of one's Church and in the support of its activities.

If we look upon giving to Universalism as a right and a privilege which is an integral part of our freedom to worship, our weekly contribution to our local church will no longer be a burden. If we regard our annual pledge to the work of the Church as a cherished personal privilege, giving takes on a new and meaningful significance.

We must constantly remember, and be everlastingly grateful, that we, as a liberal religious people living in a free country, enjoy privileges that are denied the greater part of the races of mankind. Consider, for example, those uncounted hundreds of millions of human clods who are born, live out their lives in what amounts to bondage, deprived of that precious religious freedom which alone gives vision of life's larger meaning and purpose.

If such people seem too remote to be comparable, consider then the millions of others who live today under the yoke of authoritarianism, unable to worship or to participate in and enjoy the privileges of fellowship with those who share the same faith.

Even if this picture is unmoving and far from one's own experiences, consider those countries, nearer at hand and more readily accessible to travelers, where by one political device or another, the religious liberal is less than free. The pattern here is more diversified: in some countries the assembly of those who do not fully conform to the accepted religion of the state is frowned upon but not prohibited; in others the strictures are tighter. In all of them freedom is fettered.

Viewed against the dismal lot of the unenlightened peoples of Asia and Africa, or the spiritually imprisoned population behind the Iron Curtain, or even the more or less restricted citizens of Spain and other less than liberal countries, our lot as Universalists is a happy and highly fortunate one. But do we realize it fully, and in realizing it, do we value it sufficiently?

These are questions which we need to face as we consider our responsibilities as members of The Universalist Church of America. As members, we are responsible for the upkeep of our local church, for seeing that its doors are open to all and for maintaining its ministry. No matter how firmly we believe in the Church's program, if we individually or as a congregation fail to provide adequate funds to implement this program, our belief is vain or futile.

Our Church, as we say, asks little of us; probably less than it should in view of the great needs of Liberal Religion. But even to such a modest appeal we are not responding sufficiently. To the suggestion that each local church contribute the equivalent of twelve per cent of its operating budget (averaged over the past five years), to the work of the Larger Church through the U. C. A. Unified Appeal, the number of churches responding is encouraging. However, still too few have taken advantage of the services and materials now available through the U. C. A. Unified Appeal office, 16 Beacon Street, Boston 8, Massachusetts.* We need the help of all Universalists and all the local churches if we are to carry on your program.

The reason may be that we as a religious people are not fully aware of the blessings we are enjoying. If we were so aware, we would be moved to protect and sustain our heritage. If we are indifferent as it would appear some are, we are certain to allow our churches to fall into disrepair, to let our ministry deteriorate, to lessen our effort to spread enlightenment to others, to allow our church schools to close.

Fortunately, there is yet time. Let's face the fact! Having religious freedom and a faith based on the highest goal man's unfettered spirit can attain, too often we fail to meet the just demands such a faith makes upon us. Happily, there are numerous examples of churches which have met the challenge and done their full part and set a standard for others. These churches which have accepted completely or in some measure the idea of an "every family" canvass, which have evaluated their abilities to give and have aggressively carried on their canvass, have succeeded beyond their expectations. Giving is a privilege that is kept alive only by giving! To give to live!

Now, therefore, is the time for each of us to face anew the problem that confronts The Universalist Church of America: the problem of standing together, of working unitedly, and being strong in the faith which makes us a free Church in a free country.

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*Won't you please ascertain what your local Church is doing either from the minister or from the board chairman, and ask them to contact headquarters, regardless of when your Every Family Canvass was held or will be held? Thank you!

The Most Unforgettable Character I Have Known

Almon Strain

A Southern educator recalls here his student days at the Southern Industrial Institute in the early days when the school's founder, the dynamic visionary, Lyman Ward, was "principal, farm superintendent, janitor, teacher and bookkeeper."

Mr. Lyman Ward, founder of Southern Industrial Institute

FIFTY years ago, when I had finished the fifth grade in a small, one-room school in Dale County, Alabama, there were no busses to transport boys and girls to schools with higher grades. In fact, there were few high schools in that part of the country. My father, a country preacher, had no funds with which to send me to a boarding school. So he looked around for a solution. In his search rather heard of Lyman Ward, a young Universalist minister, who had just graduated from St. Lawrence University at Canton, New York, and had come south to preach at Camp Hill, Alabama.

Mr. Ward quickly realized the inadequacy of the school system in Alabama. He saw boys and girls doing farm work the year round who had little or no education, but whose minds were alert and who had the ambition to learn. This condition Lyman Ward decided to remedy. As he thought about the matter, many almost insurmountable problems beset his plan, but he was the kind of character who had daring as well as insatiable desire to do something for the youth of Alabama and the South. He decided to build a school that would accommodate boys and girls of limited means, who had gone as far as they could in the one- or two-room schools at home, but wished to continue their studies. He founded The Southern Industrial Institute, at Camp Hill, Alabama, and it was in the sixth year of its existence that I was taken there to continue my education.

The school made use of an old slave plantation which consisted of about three hundred acres of wooded land and pasture and one hundred acres of land that had been under cultivation. There were several slave huts, a barn, and the master's house, all of which needed repairs. One building had been erected on the grounds that were to be the campus. The material for this building had been provided by a moderately well-to-do farmer and a few other friends, and the construction was done by students of the school. This building contained four classrooms, Mr. Ward's office on the ground floor, and an auditorium and library room on the second floor.

About sixty boys, who were students, roomed in the slave huts. The twenty girl students occupied a rented house near the campus, and two rooms of this building were used as kitchen and dining room. The boys did the work on the farm. The girls did the work in the kitchen and dining room, except for the cooking, which was done by two very efficient colored girls. A woman friend of Lyman Ward acted as dietitian, donating her services. Mr. Ward was president of the school, principal, farm super-

intendent, janitor, teacher, and bookkeeper. He was also serving as pastor of the local Universalist church and superintendent of its Sunday School.

It required nearly all day for my father to complete our interview with Mr. Ward because of the many duties this man was performing. Wood was used for fuel, and he was kept pretty busy filling the small stoves to keep the building warm and, in addition, was being continually interrupted by the teachers and students seeking advice and information. When finally we came to discuss the financial terms, we were surprised to learn that we did not have to pay any money upon entrance, and that we had to make no promise to pay. I was told that I would be given a place to sleep, food, and the opportunity to go to school, and that I was to work on the farm and at the dairy to pay my way. If my father had any money to pay at any time, it would be acceptable. That was all!

I was greatly relieved when the interview was over, chiefly because I wanted to get out of Lyman Ward's way. With all his activity, I felt certain he would run over me before I got out of his office, and I was glad when I learned that I would sleep at the barn, get up and help milk the cows at 4:30 A.M. I thought the principal would not be there in the morning and I would have a few minutes of relaxation. I was mistaken. Lyman Ward was there to wake me. He was there to help. He fed and watered the animals. When finally the milking was over and we carried the milk to the kitchen, Lyman Ward was there helping keep the stove hot and seeing that the girls prepared the tables for breakfast. At supper time the evening before, I was homesick and could eat nothing, but when breakfast time came, after the workout at the dairy, I was ready to eat.

I shall never forget that breakfast! I was watching the others to see what to do. We marched in promptly at 6:00 A.M. and I was assigned to a table. All the students stood at their appointed places watching Lyman Ward. When all was quiet, he bowed his head and every student promptly followed. Then, in vigorous voice, he led the group in repeating: "Bless the Lord, oh my soul, and all that is within me; bless His holy name. Amen."

The student body sat down immediately at a table upon which were three large bowls of steaming hot oatmeal. I didn't know what it was. I had never before seen any. The other students quickly filled their individual dishes, adding sugar and milk. Girl waitresses served plain toast. I followed the example of the others and, with great difficulty, at my first dish of oatmeal. I had been used to har and eggs for breakfast, with butter, syrup, and bi cuits, but I was not hungry when the teacher wh ate at our table excused us.

In the classroom I found improved methods o teaching and also discovered that I would have t work harder than ever. As soon as classes were di missed at 3:30 P.M., every boy had to work on th farm or at the dairy until six o'clock, when we ha supper; then we were allowed thirty minutes t relax, after which study hours began, and light were out at 9:00 o'clock. On Saturday, we worke from 6:00 in the morning until 6:00 in the evening with an hour off for lunch. All students were re quired to attend the Sunday School of their choic

Every Saturday night, a dance was held in th school auditorium and Mr. Ward with his youn wife would chaperone the affair. Our teachers no only taught us to dance if we chose to, but als taught us "manners." At 10:30 Mr. Ward woul get ready to leave, and we knew enough not to as for just one more dance. The dance was over! H was firm in his decisions. He never kept anyon waiting for an appointment. He not only expecte the students to be on time, but he saw to it that the were on time.

I recall an incident about which Lyman War gave me a kind of reprimand that did more goo than any other I have ever received from anyon During my boyhood I had learned a good bit abo shorthand. Mr. Ward, learning of my ability, ha me move into his own home to take dictation aft supper and have his letters ready for his signatu the following morning. There was a rule, rigidl enforced, that students could not go into town e cept on Friday night and Sunday. I had made th acquaintance of a girl who lived in town, and on Wednesday night I wanted very much to call on he I placed a ladder at my upstairs window, and, aft the usual dictation, I went to my room and slippe quietly down the ladder and into town to visit m girl friend. Upon my return, I found the ladder ha been removed from the window. Of course, I e pected drastic punishment, but when I met M Ward the following morning, he smiled broadly an said, "Good morning, Almon," and went his wa Every time I saw him after that for weeks I expect the punishment I knew was due me and thoug about it continuously, but nothing more was ev said. I never slipped out again. (I married the g some years later.)

Lyman Ward was the master of any situation! I had, long before this, learned to love and respect him. He could come as near being in two places at the same time as anyone I ever knew. We students frequently thought we were in a safe place to engage in forbidden conversation or some other form of rule infraction only to hear his warning signal of approach — a guttural sound which we readily recognized. *He never tried to sneak up on us.*

An average of one hundred students attended this school year after year. The food was never fine or fancy, but, without exception, every student gained in weight and appearance after staying there a few weeks. With student labor, about one hundred acres of farm land were cultivated, and food for the live stock was provided in this manner. There was a large vegetable garden, and meat came from cattle and hogs that fed in the pastures. Very little food had to be bought. In spite of the burden all this must have been on our benefactor, never a worry did he show; never a sign of fatigue appeared on his countenance, nor did he ever sound a pessimistic note. To him, everything was good, all the time.

Mr. Ward never turned a boy or girl away from the haven he had created for youth. One day during the lunch hour a boy came up the campus path with a broken-down bicycle on his shoulders. He told Mr. Ward he had ridden his wheel eighty miles when it broke. He then put the wheel upon his back and finished the trip on foot. He had no money, no books, and only the clothes he wore. He was given food, clothing, a regular work assignment, and started classes the following day. At another time, a girl came to us who had run away from home. She stayed to graduate from the school and later was given a position with the State of Alabama.

Mr. Ward's prestige grew rapidly. He moved among men and women of national stature as effectively as among his students and neighbors. Because of the confidence he inspired, the school was the recipient of many cash donations. Endowments were also given to the school as a result of his solicitations among his many friends and acquaintances, and scholarships were given for deserving students. I shall never forget the arrival by railroad freight of barrels of clothing for students who were unable to purchase their own. We looked forward with great anticipation to the receipt of these barrels, for frequently they contained shoes, suits, and other articles of clothing which had not been worn more than a few times.

Lyman Ward's widespread popularity and renown attracted men well known throughout the nation to speak to the students at their morning devotional exercises and at commencement time. From our platform I heard such men as Oscar W. Underwood, J. Thomas Heflin, Richard Pearson Hobson, and Hugo Black. Graduates of this school, in their turn, went out to become successful ministers, lawyers, doctors, teachers, and legislators, who led our state in its battle for better educational facilities. Their success was the direct result of the beneficent influence of Lyman Ward.

Offers of much better positions came to Mr. Ward, which included the presidency of a large southeastern college, but he declined them all with the explanation that he had the job he wanted.

When I was graduated from The Southern Industrial Institute I went to Mr. Ward and told him that I did not know how I would ever repay him for what he had done for me. He laughingly replied that to repay him would be going backward and that it was for me to do something for someone else; this would be going forward.

On "The Southern" campus there now stand four large dormitories, a dining hall, and many other buildings, which were constructed with student labor of materials produced from the forests of the plantation — memorials, all, to the vision, the industry, the unselfish devotion of a great and good man, Lyman Ward, the most unforgettable character I have known!

HOW ABOUT MONDAY?

Walter Kiernan

If a fellow has gotten anything out of Brotherhood Week he ought to be able to stretch it for another seven days minimum.

And if enough of us took a two-week try at Brotherhood we might be able to run a week into a month and a month into a year.

Some one labeled this "the century of the common man" but how much better if we could truthfully label it "the century of the brotherhood of man."

Maybe we don't understand it because it doesn't cost money . . . and things that don't cost money are hard to understand these days.

But there are values above and beyond money and if ever we get around to understanding them . . . that will be "the century of mankind."

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

LIBERAL CHURCH WOMEN THROUGHOUT THE WORLD

By vote of the members present at the biennial convention of 1953, the Association of Universalist Women became affiliated with the International Union of Liberal Christian Women. At the time, it was suggested that although limited, the contact with member groups of other countries would be worth while and the *News Letter* of the International Union which we received not long ago is the first instance of this new association. We were pleased to find included in the *News Letter* Mrs. Hersey's excellent report of The Association of Universalist Women, which we feel women of other countries will enjoy reading just as much as we did theirs.

That churchwomen everywhere share common interests — and problems — was indicated by the *News Letter.* An interesting item concerned the Questionnaire on *Man-Woman Relationships* which had been sent out by the International Union for suggested study and reply by women from all countries. Holland, Great Britain, Germany, Switzerland, and New Zealand commented upon the Questionnaire, although in varying detail. East Switzerland wrote: ". . . for the first time this year, a discussion group was formed in church and met regularly. We have always had a group of women sewing and knitting for service programs, the women will meet immediate needs and problems in their communities, but . . . they would never meet just for a discussion. However, this time there was a practical goal, women of Switzerland giving their opinion on concrete questions. Given the added incentive of discussing the same topics as women of other countries and pooling their opinions, our group may become a permanent, worthwhile institution. . ."

A group from New Zealand sent in this comment: ". . . Our numbers were never large and in consequence, I have most regretfully to report that though we undertook to form a study group to discuss *Man-Woman Relationships,* and great interest was shown . . . it was impossible to carry on the discussion. In spite of difficulties, the faithful few have been busy with the usual activities of helping to raise funds for the church. . ."

Holland simply reported the study group as being under way while Germany sent in some conclusions reached midway during the discussions which I found quite interesting. For one thing, German women do *not* believe that anything, always and everywhere, has been considered as belonging especially to woman or man. There are of course things which in Europe usually have been woman's task and duty . . . but these have all had their exceptions and restrictions. To another question, some German women replied that they did not feel women could develop to the full while others felt that a "woman of natural and sane strength of mind would not be hampered by the strong masculine stamp of society." To the question, What is the Biblical vision of woman? they answered that there was no *one* vision of woman in the Bible, that all types were represented.

There were many other interesting items reported. South Australia, for example, reported with understandable pride their part in the program for Queen Elizabeth on the occasion of her visit. The Women's League, as they call themselves, evidently cooperate with the Council of Church Women as so many of our own groups do for they wrote, "Lady George, wife of the Governor of Australia, complimented us on the floral arrangements we had made for a Council of Church Women program."

Several groups reported having special service projects; for example, Switzerland, which spoke of their interest in Albert Schweitzer College. Australia spoke of giving to the "Flying Doctor Service, Travelers' Aid Society, and District and Bush Nurses Association."

Great Britain sent in an interesting report in which the writer commented upon the advantage of living in country small enough to allow a branches to come together for distric meetings at least four times a year

Whether it was because of th Questionnaire being pointed to th status of women, it seemed to me tha the groups reported more program based upon the place of women i the home than we are apt to have i our A.U.W. Perhaps this is indicativ of the difference in the status o women here in the United States. On topic which intrigued me was tha chosen by one speaker, "Fight th Good Fight . . . against three despo ic forces, Dirt, Disease, Disorder, not on any grand scale but within th home!

We cannot include here the inte esting report from India, where Rural Center program is sponsored b the International Union.

All of these items made interestin reading, including that of the Gener Alliance of Unitarian Women wit which most of us are already som what familiar. However, the thin which we found most challenging w the fact that throughout all of the countries, there are women's grou in churches that are outside the larg established ecclesiastical bodies, a working faithfully not only to me the needs of their individual churche but also trying to broaden their co cern for persons everywhere. A time goes on, we feel that throug these contacts with liberal church wo en throughout the world, we ourselv will find our horizon widened. Am we hope the time will come when Th Association of Universalist Wome can take a more active part in the a fairs of the International Union o Liberal Christian Women, when w can be represented at their annu conferences such as the one which to meet at Belfast, Ireland this summe These conferences are held in conjun tion with the International Associatio for Liberal Christianity and Religio Freedom (I.A.R.F.). The Universali Church of America is one of the me bers of this latter group.

—Anne S. Bowma

News of Churches and Church People

MR. AND MRS. PAUL LINCOLN MARSHALL, CUSTODIANS OF THE CLARA BARTON BIRTHPLACE, RETIRE

It is with regret that the Association of Universalist Women announces the resignation of Mr. and Mrs. Paul Lincoln Marshall, who have served as custodians of the Clara Barton Birthplace for nearly nineteen years. If their resignation, which takes effect on April 1, had been dated May 1, they would have rounded out the complete nineteen years of faithful, efficient and consecrated service.

What we *say* about these faithful servants is recorded here for posterity, but what they have *done* over the years is greater testimony to a trust which we put in them so many years ago and which has been well justified. The position which they have held has been a confining one, also a rewarding one. It requires that someone be on the premises at all times, and while a substitute was made available by the Clara Barton Birthplace Committee, Mr. and Mrs. Marshall have chosen to remain on the grounds except for their two weeks of vacation each year. Mrs. Marshall has been an able hostess; she has demonstrated her ability to take charge of the Birthplace Gift Room, and the little house has shown that love and devotion have gone into her care of it, for no matter when visitors might arrive they have found the rooms spotless and charming in appearance. Probably the Marshalls have told their story of Clara Barton and her birthplace to more than twenty thousand people if we base the figure on the number of annual guests recorded in our Guest Book. They have well earned the freedom and leisure which their apartment in Oxford will give them. They plan to make their permanent residence in the town of Oxford after April 1. We wish them many years of happiness and content in their new life, although we shall miss their genial presence at the Birthplace of Clara Barton.

— A. E. T.

INSTALLATION

RICHARD OWEN BURNS was installed as minister of the First Universalist Church of Galesburg, Illinois, Sunday evening, November 21, 1954.

Dr. Stanley Manning presided and offered the Invocation and Installation prayer and read the Scripture. The occasional sermon was preached by the Rev. Davis Harris Cole, president of the Illinois Universalist Convention and minister of the First Universalist Church of Chicago.

Mr. Edwin Gumm, Moderator of the parish, led the Act of Installation. The Charge to the Congregation and the Minister was given by the Rev. John S. McPhee, superintendent of the Midwest Universalist Convention. The Rev. T. W. Jolly brought greetings from the Galesburg Ministerial Association.

The Benediction was pronounced by the Rev. Richard Owen Burns.

Following the service, a reception for Mr. and Mrs. Burns was held in the vestry.

ENGAGEMENT OF MARGARET PERHAM AND KING HEMPEL ANNOUNCED

Mr. and Mrs. Harold C. Perham of West Paris, Maine, announce the engagement of their daughter, Margaret, to E. King Hempel, Jr., son of Mr. and Mrs. Edward K. Hempel, of Swampscott, and grandson of the Rev. Carl A. Hempel.

"Peggy," as she is known to her many Universalist friends, is a graduate of the West Paris high school class of 1954 and is attending Bates College. She is very active in the affairs of the Universalist Church of Maine, having served both her local church and also the state board of the Maine Universalist Youth Fellowship, both as treasurer and at present as its vice-president.

King is a graduate of the Swampscott high school, class of 1950 and also of Bates College, class of 1954. At present he is attending the Meadville Theological School, University of Chicago. He, too, has been very active both in local, state and national Youth Fellowship work.

A September wedding is planned.

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NOTICES

BETHANY UNION FOR YOUNG WOMEN

The Annual Meeting of the Corporation of the Bethany Union for Young Women will be held at the home, 256 Newbury Street, Boston, Wednesday noon, April 20, 1955 at one o'clock.

Luncheon will be served. Please make reservations with Mrs. Dumas.

The Annual Reports will be presented and the Officers elected for the ensuing year and such other business transacted as may legally come before the meeting.

Attest: ANNIE L. HERRICK,
Clerk

CENTRAL FELLOWSHIP COMMITTEE

Accepted the transfer of Rev. Robert Campbell from Iowa.

Accepted the transfer of Rev. James W. McKnight from Iowa.

Transferred Rev. James W. McKnight to Kansas.

Approved the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Rev. Walter Woodman and Rev. Clifton G. Hoffman.

ESTHER A. RICHARDSON, *Secretary*
December 20, 1954

MASSACHUSETTS FELLOWSHIP COMMITTEE

Granted Reciprocal Fellowship to the Rev. Walter Woodman (Unitarian) and to the Rev. Clifton G. Hoffman (Unitarian) with the approval of the Central Fellowship Committee.

Accepted by transfer from Maine, the Rev. Richard H. Bird, Jr.

RAYMOND M. SCOTT, *Secretary*

OHIO FELLOWSHIP COMMITTEE

On January 10, 1955, the Ohio Fellowship Committee granted a license to preach to Joseph Nerad, Woodstock, Ohio. This license is good for one year. The Committee also granted him special privileges to administer the ordinances of the Church.

—HARRIET E. DRULEY, *Secretary*

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CENTRAL FELLOWSHIP COMMITTEE

Granted a letter of license as lay preacher to John M. Schofield, December 9, 1954.

—ESTHER A. RICHARDSON, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Illinois Fellowship Committee in granting to Bjorne O. Kjelshus the right to perform the Christian ordinances.

ESTHER A. RICHARDSON, *Secretary*
October 1, 1954

VERMONT AND QUEBEC UNVERSALIST-UNITARIAN CONVENTION FELLOWSHIP COMMITTEE

Transferred the Rev. Skillman E. Myers to the Massachusetts Convention.

Approved Renewal of License to Preach, with Authority to Administer Christian Ordinances, of Carl J. Nelson. The Authority to Administer Ordinances is pending approval of Central Fellowship Committee.

CARROLL FENWICK, JR., *Secretary*
January 12, 1955

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